The term "taran" is most meaningful when it is restricted to the descendants of the mating and/or marriage of relatives so close that knowledge of the act evokes horror and revulsion among the other members of the community to such a degree that the guilty pair may be disowned, ostracized or even killed. On this definition, the marriage of first cousins in Mawgli is not taran. This is indicated by the views of the two pairs of first cousin spouses now living in the village. As far as could be observed, they suffer in no way because of their special relationship, and even have solid attitudes. The last one alleged not to be taran is being censured, against the formal rules, and therefore regarding an episcopal dispensation, but this was all.

Nevertheless, the marriage of first cousins is restricted, and though not absolutely impossible, difficulties are put in the way of its achievement, and it is rare. In terms of this restriction all first cousins are of equal and undifferentiated status. It is the genius of this writer that (1) the concept of all first cousins being equally close relatives in terms of affective relationships, and (2) the restriction of the mating rules path to the male spouses of all first cousins are developments from the parallel-sibling status of all first cousins which the Church marriage rules establish. These basic elements of behavior are not in accord with what we would expect to find in a strictly patrilineal system. Elsewhere, in regard to inheritance and other rights and privileges associated with lineage membership, patrilineal parallel cousins often have special status, and none of the other types of first cousins count at all. It is important to note that the importance of matrilineal ties is limited to first cousins and their parents, especially the mother's brothers.

Such is the "compromise" between Church regulations and kinship rules as reflected in the various types of behavior associated with first cousins. The theory is admittedly speculative, but in the absence of a better alternative, it is the only interpretation which this writer can give the variously inconsistent phenomena which have been discussed.

RULE OF PREFERENCE

The rules of inheritance are relevant to the subject of kinship and marriage. Preferably, inheritance among the Arabs goes from father to children. According to Koranic and Ottoman law, all sons receive equal shares, and all daughters receive equal shares, but a daughter's share is equal to half a son's. As the villagers say: "One son is worth two daughters."

In Mawgli, however, daughters commonly do not take their shares, but, instead, make them over to their brothers. Dumon (1931, p. 407) reports exactly the same practice in contemporary Rawshah. Several informants of both areas said that this was not an unfair arrangement because most brothers give their sisters substantial presents when they are married. Since daughters do not, as usual, practice, ordinarily inherit property, their marriage is one more of other kin groups does not contribute to any dispersion of family property.